

THE
ODES
OF
HORACE

In *Latin* and *English*;

With a Translation of
Dr. *BENTLEY*'s NOTES.

To which are added,
NOTES upon NOTES; Done in the
Bentleian Stile and Manner.

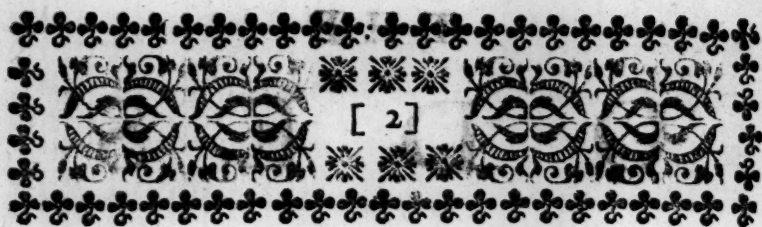
— *Molitur ineptè.* Hor.

PART VI.

To be Continued.

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Q. Horatii Flacci O D A R U M.

LIB. I.

ODE XXVI. *Ad MUSAM.*



*Ufis amicus tristitiam & metus
Tradam protervis in mare Creticum
Portare ventis: (a) quis sub Arcto
Rex gelida metuatur ora,*

*Quid Tyridatem terreat, unice
Securus. O qua fontibus integris
Gaudes, apricos nocte flores,
Nocte meo Lamia coronam,*

*(b) Pimplea dulcis. (c) nil sine te mei
Possunt honores: hunc fidibus novis,
Hunc Lesbio sacrare plectro
Teque tuasque decet sorores.*





THE
O D E S
O F
H O R A C E.

BOOK I.

ODE XXVI. *To his MUSE.*



Deat on Poetry and Mirth;
Let Sorrow in the Ocean drown :
What is't to me who Rules the
North,
Or if rude Cares surround a Throne?

O Lovely Muse! O darling Maid!

Take all the fragrant Flow'rs that grow
Around the Springs, or in the Shade,
And weave a Crown for *Lamia's* Brow;

You, Goddess, all my Fame bestow;

Prepare your Harps, your Pipes, your Lays:
For all the Nine to *Lamia* owe
The sweetest Songs and highest Praise.

(a) *Quis sub Arctorex gelida metuat orā.*

The Royal Society Copy, and at first hand the *Gravian*, write *qui sub*. In this latter Copy we find it afterwards corrected by another hand, *Quis*, and between the Lines an explanatory Note, *Quibus*. This is exactly Right. *I care not*, says *Horace*, *who they are that are terrified with the King of the cold Northern Clime*. The Interpreters do all of them Blunder, when they take what follows in any other Sense, *Lucan*. 5, 55.

Fidumque per arma Deiotarum, & gelidæ dominum Rhascuporis orā.

See also *Valerius Flaccus*, 5, 317.

Nec fama fefellit, Soligenam Aëten mediâ regnare sub arcto.

(b) *Pimplea dulcis*.] I suppose all the Books now extant say either *Pimplea* or *Piplea*, for it is written both ways, both by the *Greeks* and the *Latins*. The most learned *Nick Heinsius* in the Margin of his Book notes, Read *Pimplæi*, for so the old Scholiast owns the true Reading ought to be. We often find a fault of this nature in the *Manuscript* Copies; so in *Ovid Metam.* 1. 504. *Nympha, precor, Peneæ, mane*: Where one or two of the best Books do very truly write, *Penei*. So again *Dodona*, *Cadmea*, *Ledæa*, for *Dodoni*, *Cadmei*, *Ledei*; Once more, *Heinsius* upon that Passage of *Ovid* says thus, *I make no doubt but we ought*

to put in *Pimplæi dulcis* instead of *Pimplæa*. Thus far that illustrious Man, and according to his Custom, he says well; only he is guilty of one small Blunder, in putting a *Diphthong* for a simple *Vowel*: for we write it in *Greek* Πιμπληνίς, and not Πιμπλαίς: For *Horace* is here speaking to his *Muse*; as appears from his own Words; but now *Pimplea* is a Place, whether it be a City, a Mountain, a Fountain, or all three; but the *Muse*, that borrows her Name from this place, is called *Pimpleis*. See *Callimachus*, *Hymn*. in *Del*.

Ὡς Μοῦσαι τὸν ἀοιδὸν ὁ μὴ ΠΙΜΠΛΕΙΑΝ δεῖον.

ἔχουσιν, τοὺς Φοῖβος, ὅτις ἅλοις λαθῆναι.

Where the Scholiast says, Πιμπληαί, ὅρῳ Θράκης ἱερὸν Μετῶν. *Pimplæa*, a Mountain in *Thrace* sacred to the *Muses*. See *Lycophron*, 2. 275.

Λαίβηδριν' δ' ὑπερβῆ Πιμπληας σκοπῇ,

Where *Tzetzes*, whether he were *Isaack Tzetzes*, or his Brother *John*, as our *Ludolphus Kusterus*, a Fellow of great Wit and Parts, made the Discovery, writes thus, Πιμπληα πόλις καὶ Κρήνη καὶ ὅρῳ Μακεδονίας. *Pimplæa* a City, Fountain and Hill in *Macedonia*. See *Strabo*, *Lib.* 10, & 7. Ἐχει ἡ πόλις τὸ Διὸς κόμην πλησίον Πιμπληαί, ἔνθα Ὀρφεὺς διέτριβεν. See *Statius*, *Silv.* 1. 4.

Licet enthea vatis Excludat Pimplæa fœm, nec conscia detur Pirene.

And again *Silv.* 2. 2.

Non mihi si cunctos Helicon indulgeat amnes,

Et superet Pimplea sitim.-----

Hence I say is derived *Pimpleus*, *Pimpleis*, and *Pimpleias*. See *Catullus*. *Epig.* 106.

— *Pimpleum scandere montem.*

And *Martial* the 12, and 11.

Cujus Pimpleo lyra clarior exit ab antro.

But then have a care, how you fancy, that since a Mountain is called *Pimpleus*, and a Cave *Pimpleum*, that therefore a Muse may be called *Pimplea*, and that this is good Latin; for you may find in *Catullus*,

Collis o Heliconii,

Cultor-----

And yet the Muses are not therefore called *Heliconia*, but *Heliconides*, or *Heliconiades*, see *Orpheus* apud *Tzetzen* in the above written Citation.

Nūn δ' ἄγε μὲν κέρη Πιμπληίδας ἔννεπε μέσση.

See also *Martial* 11. 4.

Non urbana mea tantum Pimpleide gaudet.

Varro in his sixth Book, de *Ling. Latin.* p. 69. tells us, that the Muses have divers Names given them from diverse Parts of the World, as *Libethrides*, *Pipleides*, *Pimpliades*, *Thespiades*, *Heliconiades*. *Festus Pompeius* says, that the Muses were called *Pimpleides* from a Fountain in Macedonia, whose Water was remarkably Pure and Clear. So *Porphyrio* the Scholiast upon this place

of *Horace* tells us, that the Muses were called *Pimpleides* from a Fountain in Macedonia; and hence you may gather, that the old Reading was *Pimplei dulcis*: Nay both the Fountain and Mountain are called *Pimpleis*. See *Apolonius Rhodius*, 1. 26. And the Scholiast thereupon. See also *Ausonius*, *Epist.* 14. The Author of the *Etymologicon*, v, *Μίμαντ*, commends what he has somewhere met with, *Πιμπληΐδ' ἀκρὴς*. *Hesychius* indeed gives us some disturbance, with an Objection of his: For he reads *Πιπλίξι ἀι μέσση*; but the single Evidence of such a corrupt Book ought not to be valued by any Body.

(c) *Nil sine te mei profunt Honores.*] *Profunt* is extant in several Copies, and may be endured well enough: but some of *Lambin's* Books, one of *Bersmannus*, and our *Zuichemian* Copy, read it *possunt*: and I cannot chuse but prefer this *Lectio* to the other. See *Virgil* *Æn.* 9. 446. *Id. Eclog.* 3. See our *Horace*. *Epist.* 1. 2. *Carm.* 3. 4. But in his *Arts Poetica*, v, 410. you now read

Ego nec studium sine divite venâ,
Nec rude quid profit, video, ingenium.-----

And yet even here some Books have *possit*, and it is much better; for thus *John Sares. Metal.* 1. 8. cites this Passage, as may be clearly seen in a Manuscript Copy of his Book.



O D E XXVII.

Natis in usum latitia scyphis
Pugnare Thracum est: tollite barbarum
Morem, (a) verecundumque Bacchum
Sanguineis prohibete rixis.

Vino & lucernis Medus acinaces
Immane quantum discrepat? impium
Lenite clamorem, sodales,
Et cubito remanete presso.

Vultis severi me quoque sumere
Partem Falerni? dicat Opuntia
Frater Megilla, quo beatus
Vulnere, quâ pereat sagittâ.

(b) Cessat voluntas? non aliâ bibam
Mercede, qua te cunque domat Venus,
(c) Non erubescendis adurit
Ignibus; ingenuoque semper

Amore



O D E XXVII.

WITH Cups for gentler Sports design'd
Let Salvages engage,
Our *Bacchus* is to Peace inclin'd,
And not to brutish Rage.

Who can rough Arms, and Battels bear,
With Wine, and drinking Joys?
Then let each Toper keep his Chair,
And cease this horrid Noise.

If you would have me take my Glass,
Let yonder Youth impart
His present Pains, and name the Lads
That now inflames his Heart.

If he denies me my Request,
This Moment I am gone:
Whatever Nymph disturbs his Rest,
He need not blush to own.

*Amore peccas: quicquid habes, age
Depone tutis auribus. ah miser,*

(d) *Quantâ laboras in Charybdi!
Digne puer meliore flammâ.*

*Qua saga, quis te solvere Theſſalis
Magus venenis, quis poterit Deus?*

*Vix illigatum te triformi
Pegasus expediet Chimæra.*

Dr. B—'s NOTES. ODE 27.

(a) **V**^{erecundumque Bac-}
^{chum sanguineis}
prohibete rixis.] I have no-
thing to do to disturb this
Lecti^{on}, in which all the Books
agree; and I explain it thus;
O my Companions, save the God
Bacchus from Quarrels and
Frays: for if it were not for
us he would be a modest Fel-
low. See Cicero de Repub.
and Cæsar. See our Author,
Epis. 1. 1. where *prohibeo*, to
forbid, is used in the same
Sense as *defendo* and *protego*,
to Defend and Protect. But
notwithstanding this, since we
can make it out with a very
little Alteration, I am almost
brought to believe, that those
paultry Rogues the Librari-
ans have been guilty of a
Blunder here, which is very
familiar to them; for in the
last Letter of τς *morem* seems
to me to have swallow'd up
the Preposition in which fol-

lowed immediately after;
They who are conversant in
old Books know very well, that
this often happens in a thou-
sand Places, especially where
the Measure of the Verse
does not hinder it. See Vir-
gil Æn. 5. 3.

*Mania respiciens, qua jam in-
felicitis Elissæ
Conlucent flammis,*

Where some of the Parch-
ments that *Pierius* lookt in-
to, read *jam felicitis*, direct-
ly contrary to Virgil's Sense.
By which instance we may
see, that all the Copies of
Horace are faulty, and that
he wrote it with his own
Hand thus,

————— *Tollite barbarum
Morem, invere^cundumque
Bacchum
Sanguineis prohibete rixis.*

FOR

Come tell it softly in my Ear:

The Secret's safe with me. —

Alas, then do you doat on Her?

How wretched must you be ?

No winged Force, no heav'nly Pow'r,

No God nor Magick Art,

When such a Monster would devour,

Can save your bleeding Heart.

For Bacchus is in his own Nature an impudent saucy Fellow, and often Mad, *μαϊωμενος, μαριαδης, ἄγριος*, *dear's*, these are the Names the Poets calls him. This therefore is the best Sense, O my Companions, hinder, I say, hinder Bacchus from quarrelling, who is of himself but too much addicted to it. Our Horace, Ephod. II. speaking of this very Bacchus, calls him an impudent God. And Seneca in his Epistle 83. tells us, that Drunkenness both inflames and discloses all manner of Vice, and destroys Modesty, which opposes all evil Efforts and Temptations. I, for my part, unless I am horribly out, do think, it would have been more convenient and agreeable to the Humour of Bacchus, and much more Natural, if Horace had said, Hinder Bacchus from running into Quarrels,

and Bloodshed, than if he had said, hinder Quarrels and Contentions from falling fowl upon Bacchus.

(b) *Cessat voluntas*.] I am surprized to find the oldest Books of Lambin and Torrensius, together with my own best Copies, the Leiden, Grævian, and Queen's-College, write *voluptas*, and not *voluntas*; but this last is the truest Lesson. See Statius Theb. 4. 690. concerning the Cessation of the Will. See Valer. Flac. where *voluntas* is also mentioned.

(c) *Non erubescendis adurit ignibus, ingenueque semper amore peccas*.] The Interpreters do not seem to have understood this place; *Ingenue amore peccare*, that is, to be guilty of loving a Woman of Figure, and not a downright Drab; for they who had to do with Drabs, were look'd upon as Rakes of

of a low vulgar Fancy, and were commonly said *Ancillari*, to *Wench*, in the proper Sense of the Word. On which account, our Author comforts one *Xanthias*, *Carm.* 2. 4. by the example of *Achilles* and *Agamemnon*, in his Passion for a Drab.

Ne sit Ancillæ tibi amore pudori.

For this reason too, we find *Horace* calls such an Amour *erubescendi Ignis*, a scandalous Passion; or a Passion for a Drab. Thus *Seneca* *Controvers.* 21. Pleading against a Servant, who had married his Lord's Daughter, Give us, says he, a Son-in-Law who is our Equal, at least one whom we need not be ashamed of. And again *Contro.* 9. He speaks after the same manner, you cannot object to your Son, that he has engaged in a scandalous Passion.

(d) *Quantâ laboras in Charybdi.*] The *Præposition* *in* is not to be found in any of my Books, nor I believe in any belonging to the rest of the Criticks; and therefore some of the Copies make it *laborabas*, as the *Leiden*, *Zullichemian*, and the *Battelian* in the various Editions, as also the *Venetian* Edition 1478. This Reading is I find preferred to the vulgar by Men of great Names: but for all that, I cannot join in their

Opinion. For why should *Horace* say *laborabas*, as if he had spoken of a Passion past? when, as the whole Passage plainly shows us, the young Fellow had the Passion upon him at that very time, when he was asked the Question. But more than this, the Latin *Laborabas charybdi* will never hold together; *Laborare morbo*, *frigore*, *inopia*, to labour under a Distemper, Hunger, or Cold, are common Phrases, and frequently to be met with: hence it was, as I suppose, that those Rogues the Librarians took an occasion to Silence the *Præposition*, believing this Expression here to be much like the others; after whom the Correctors started up, who came to the Labour of the Verse, and so whipt in *Laborabas*; Ignorant Sorts! unacquainted either with good Language or good Sense! For no Body ever says *laborare itinere*, *silvâ*, *negotio*, *marî*, *sytri*, to Labour with a Journey, a Wood, Business, a Voyage, the Shallows, &c. but *in itinere*, *in silvâ*, *in a Journey*, *in a Wood*, and so forth; and so neither do we say, *laborare puellâ*, To labour with a Wench, but *in puellâ*, In a Wench. See *Horace*, *Car.* 1. 17.

*Dices laborantes in uno
Penelopen vitreamque Circen.*

N *Equo laborare puellâ, sed*
in Puellâ. *Ut Noster,*
Carm. 1. 17.] There is no
need of a Remark in this
Place, but only to assure the
Reader, that this Translation

is Litteral, and has lost no-
thing of the Beauties of the
Original; It being the Dr's
Judgment, that we must not
say, *Labour with a Wench*, but,
Labour in a Wench,



ODE

O D E XXVIII.

TE maris & terra numeroque carentis arena
Mensorem cohibent, Archyta,

(a) Pulveris exigui prope littus parva Maximum
Munera: necquicquam tibi prodest

Aërias tentasse domos, animoque rotundum
Percurrisse polum morituro.

Occidit & Pelopis genitor, convivæ deorum:

(b) Tethonusque remetus in auras:

Et Jovis arcanis Minos admissus: habentque
Tartara Panthoiden, iterum Orco

Demissum; quamvis clypeo Trojana refixo
Tempora testatus, nihil ultra

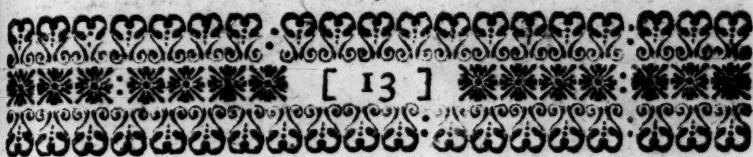
Nervos atque: cutem morti concesserat atra;
Fudice te non sordidus auctor

Natura verique: sed omnes una manet nox
Et calcanda semel via lethi.

Dant alios Furia torvo spectacula Marti:

(c) Exitio est avidis mare nautis.

(d) Mixta serum ac juvenum densantur funera: nullum
Sava caput Proserpina fugit.



ODE XXVIII.

CLOSE by the Shore a Span of Earth contains,
O mighty Man of Art! thy last thy great Re-
mains;

Whose penetrating Mind and skilful Hands
Measur'd the Heav'ns and Earth, and number'd all the
Sands.

Vain is thy Learning now: Thy active Soul
No more shall trace the Stars, or travel to the Pole.

Repine not: *Tantalus* is gone before,
Who boasted of the Gods his Guests, and many He-
roes more.

Tithonus is a Ghost, long since forgot;
And *Minos*, whom the Gods their secret Councils
taught.

Pythagoras, in Nature deeply skill'd,
Though in the *Trojan* War he wore a massy Shield,

And only then his Flesh and Figure lost,
Is sent a second time to *Pluto's* gloomy Coast.

The Race of Mortals must to Death submit,
And tread the darksome Paths of everlasting Night.

Some in the Field with mangling Wounds are slain;
And others buried low in the devouring Main.

No human Arts the cruel Fates beguile,
But Old and Young in heaps crowd to the mourn-
ful Pile.

By

*Me quoque devexi rapidus comes Orionis
Illyricis Notus obruit undis.*

At tu, Nauta, vaga ne parce malignus arena

Ossibus & capiti inhumato

Particulam dare: sic, quodcunque minabitur Euris,

Fluctibus Hesperiiis, Venusina

Plectantur silva, te sospite: multaue merces,

Unde potest, tibi defluat aquo

Ab Fove, Neptunoque sacri custode Tarenti.

Negligis immeritis nocituram

Postmodo te natis fraudem committere? forsan

Debita jura vicesque superba

Te maneant ipsum; precibus non linquar inultis,

Teque piacula nulla solvent.

Quanquam festinas (non est mora longa) licebit

Injecto ter pulvere curras.



The ODES of HORACE. 15

By luckless Stars and raging Tempests tofs'd,
On the *Illyrian* Shore untimely I was lost.

O courteous Sailor! see me gently laid,
And heap the rolling Sands on my devoted Head;

So may thy Vessel scape the Storms and Floods,
And every Tempest spend its Fury on the Woods:

So may great *Jove* and *Neptune* crown thy Pains
With due Returns of Wealth, and never ceasing Gains.

If you reject my Pray'r, in future Times
Your wretched Heir shall mourn for old Paternal
Crimes;

You too when dead may suffer in your turn,
Expos'd upon the Shore, a Coarse without an Urn.

The Pow'rs above shall listen to my Vows,
Whilst Vengeance from the Gods your Guilty Head
pursues;

Then haste, and gently lay me in the Dust,
And after hoist your Sails, and seek a Foreign Coast.



(a) *P*ulveris exigui prope lit-
tus parva Matinum
munera.] Nick Heinsius in the
Margent of his Book writes
thus, *Forse Funera*, that is,
Perhaps it should be, Funera.
I could wish so great a Man
had not been guilty of so pit-
tiful a Blunder; and yet my
Conscience would not let
me dissemble so far as to con-
ceal this Emendation.

(b) *Tithonusque remotus in
auras.*] The most Learned Da-
cier has taken this Passage
in the wrong Sense, notwith-
standing *Torrentius* had ex-
plained it to his Hands very
right, *Remotus in auras*, *Re-
moved into the Air*; that is,
carried by *Aurora* into the
Upper Regions of the Sky.
The Poets do in many Places
tell Stories about this same
Tithonus. I shall only produce
one Place in *Statius* which is
a-kin to this of our Author.
See *Silv.* 1. 2.

*Nec si Dardaniâ pastor teme-
rarius Idâ
Sedisses, hac dona forent: nec
si alma per auras
Te potius prensâ veheret Ti-
thonia bigâ.*

The Meaning of this Place
is this. *Tantalus is dead*,
notwithstanding the Gods in-
vited him to dinner; *Titho-
nus is also dead*, notwithstanding
he is an Inhabitant of the
Skies; and so is *Minos* too,
though he was one of Jupiter's

Privy Councillors, in Greek
Διὸς βουλευτής. Now set this
aside, and say as *Dacier* would
have you, *Tithonus is dead*,
etſi in auras solutus, though
he were dissolved into Air,
and by this Interpretation
Horace's Sense is quite spoil'd.
Certainly here ought to be
some Dignity or Eminence
ascribed to *Tithonus* as well
as to *Minos* and *Tantalus*, in
order to make it so much the
greater wonder, that so re-
markable a Man should die.
In the mean time, let *Ho-
race* look to himself, and to
the Authorities upon which
he says this; For both here
and in another Place, *Carm.*
2. 16. he numbers *Tithonus*
with the Dead. It is most
certain he was living, when
Virgil wrote his *Georgicks*, for
there it appears *Aurora* rose
from his Bed every Morning,
as she us'd to do.

*Tithoni croceum linguens Au-
rora cubile.*

Besides this, there were se-
veral later Poets who often
saw *Tithonus* a-bed with his
Wife, even after our *Horace*
himself was gone to make a
Visit to *Pluto*.

(c) *Exitio est avidis mare
nantis.*] So say most of the
Editions, but the greater and
better part of the Manuscripts,
at least of those in my Hands,
write, *Avidum*. The old E-
ditions, the Venetian and Lof-
cherian,

Avarian, together with the old *Scholiasts*, do all agree in the same Story. Both these *Lesions* will pass Muster, provided you cut off this Verse from the foregoing Lines, and consider it separately and by it self; For it is the Character of Merchants to be *Avidi* or *Greedy*, and whilst they gape for Gain, they often swallow Destruction. See *Propertius*, 3. 5. *Nemesianus*, *Cyneg.* v. 102. who both represent *Saliors* and *Marriners* as very *Covetous* Persons. On the other Hand, the Sea is also called *Avidum* or *Greedy*, and represented as contriving the Destruction of Merchants and their Goods. See our *Author*, *Carm.* 3. 29. *Lucretius*, 1. 1030. *Boetius* de *Cons. Phil.* 2. 8. where you will find an Account of the *Avarice* of the Sea. But what of all this? is there no way to find which is the best *Reading* of the Two? Suppose you lay all things together, the *Series* and Run of *Horace's* Discourse, together with the Nature of *Decorum* and *Convenience*? hence you will soon find, that *Horace* wrote with his own Hand *Avidum* and not *Avidis*; for if we suppose, as a great many Readers do, that the *Marriner* speaks in this Place; it is not probable, that he should give himself an ill Name, and call himself *Avidum* or *Greedy*; But if you will have *Archytas* speak here, as some have imagined,

then it can never consist with good Management, that he should call the *Marriner* Names, or give him the Title of *Avidus*, *Greedy*, at the same time that he was about to ask a Favour of him, which was to bury his Body.

(d) *Mixta senum ac juvenum densentur funera.*] All the old Books say *Densentur*, and among these my *Leiden*, *Graevian*, and *Queens-College* Copy, together with the *Venetian* Edition 1478; and yet you may still find *densantur* in some of the Editions. What an impudent piece of *Obstinacy* is this? *Virgil's Aeneid.* 10. 432. and *Aeneid.* 12. 264. and *Aen.* 11. 650. writes *addensent*, *densete*, and *denset*. See *Nick Heinsius* upon *Ovid's Metam.* 14. 369. and *Fast.* 3. 820. and upon *Valerius Flaccus*, 3. 207. See also *Gri-fanius* in his *Index* to *Lucretius* 5, who says *Densere*. Besides this, the most elegant *Nick Heinsius* at Verse 21, *Mequoque devexi*, &c. in the Margin of his Book writes, *Forte, te quoque*: so that *Archytas* does not begin to speak till we come to Verse the twenty third.

(e) *Fors & debita jura vicesque superba te mancant ipsam.*] We must read it *Fors &*, according to the old Book, and not *Forfan*; for this see *Nick Heinsius* upon *Valer. Flacc.* 1. 478. In the next Place, *Vices superba*, without the *Conjunction*, is to be found in

in several Copies, and also in *Servius* upon *Virgil*, *Æneid*. 2. 433. And yet the most Learned *Passeratius* upon a bare Conjecture, would rather have it thus,

*Vicesque, superbe, te maneat
ipsum.*

This will do very well; for so we often read in *Seneca*. *Herc. Fur.* v. 89. *Hippol.* 703. *Medea.* 1007. Auctor *Octav.* 643. where we may meet with *Vocative Cases* of much the same Nature, as *superbe*, *nefande*, and the like. The *Royal-Society Copy* reads *su-*

perbe, with an *o* between the Lines, to denote the *Vocative Case*. Without doubt, both *Lections* may stand, as well *superbe* as *superba*. And here the above-mentioned *Passeratius* was in the wrong, when he popp'd down,

— *Precibus non linguar
inultus,*

instead of *inultis*, for *Valerius Flaccus* in his fourth Book, 14, talks of *Sighs* or *Groans unreveng'd*, and *Ovid Metam.* 4. 426. speaks of *Sorrows unreveng'd*.



NOTES

Ceterum viderit noster,
 quos auctores sequatur:
cum & hic & Carm. 2. 16.
Tithonum in mortuis nume-
ret. Certe nondum obierat, cum
Virgilius sua Georgica con-
scriberet: quippe jam tum, ut
antea, surgebat,

Tithoni croceum linquens
 Aurora cubile.] Here Horace
 stands condemn'd in the
 Judgment of his Commep-
 tator for killing Tithonus be-
 fore his time; and to prove
 him living, he cites a Place
 in Virgil, by which it appears
 that Aurora was his Bedfol-
 low. Indeed Women seldom

care to go to Bed with a Dead
 Husband: But then if we
 consider, that this Aurora
 was no less a Person than
 the Goddess of the Morning,
 this very Quotation will
 prove the Death of Tithonus,
 and that Horace was in the
 Right. For certainly the Bed
 out of which the Morning
 Rises, stands in another
 World; and consequently
 whoever was Aurora's Bed-
 fellow, had certainly passed
 this World; which is one
 way of dying, both among
 the Antients and Moderns.





ODE XXIX. *Ad Iccium.*

ICCI, beatis nunc *Arabum* invides
Gazis, & *acrem* militiam paras :
Non ante devictis *Sabaa*
Regibus, (a) *horribilique* Medo:

Nectis *catenas*. qua tibi *virginum*
Sponso necato *barbara* serviet ?
Puer quis ex *aulâ* capillis
Ad *cyathum* statuetur *unctis*,

Dactus *sagittas* tendere *Sericas*
Arcu *paterno?* quis neget *arduis*
Pronos *relabi* posse *rivus*
Montibus, & *Tiberim* reverti:

(b) Cum tu *coëmptos* undique *nobiles*
Libros *Panati*, *Secraticam* & *domum*,
Mutare *loricis* *Iberis*,
Pollicitus *meliora*, tendis ?



ODE XXIX. To ICCIUS.

A *Rabian* Wealth and warlike Spoils
 Are all your future Hope and Care,
 Since you are bent on *Martial* Toils,
 And for the haughty *Mede* new Chains prepare.

What Captive Wives of Heroes slain
 Obsequious shall attend your State?
 What noble Youth the next Campaign
 Shall fill your Wine, and at your Table wait?

The rapid Streams with monstrous Force
 May upwards climb the Mountain's Brow,
 Ascending *Tiber* change its Course,
 And backwards from the frightened Ocean flow;

Since you your New-made Armour take,
 And tho' you promis'd better things,
 Your Study and your Books forsake,
 To follow bloody Wars and fighting Kings.



(a) **H**orribilique Medo nectis catenas.] I will not dispute it, but that the Medæ may very justly be called *horribilis, horrible*: for just so Catullus says, *Horribiles Britannii*, the *Horrible Britains*; neither have I any Intention to dispossess the vulgar Reading. And yet I cannot forbear telling you a Fancy that came into my Head: Perhaps, thought I, we might read it thus,

——— *Horribilisque Medo
Nectis catenas.*

that is, as we write it now-a-days, *Horribiles catenas*, see *Serm. 1. 3.*

——— *Horribili sceleris
flagello.*

See our *Horace. Car. 2, 13.*

——— *Catenas Parthus
& Italum
Robur perhorrescit---*

It is all one, as I have already remarked, whether you say, the *Parthian* or the *Medæ*, for they both signify one and the same People. So that si *Parthus perhorrescit catenas Italas*, if the *Parthian* dreads the *Italian Chains*, then you may justly say, *nectis catenas horribiles Medo*, you make *horrible Chains* for the *Medæ*; but on the other Hand, if *miles Romanus perhorrescit sagittas Parthi*, the *Roman Sol-*

dier dreads the *Darts* of the *Parthian*, then the vulgar *Lectio* stands good, *horribili Medo*, the *Horrible Medæ*. Yet still consider, whether *Horribiles, Horrible*, in the *Accusative* case, is not much fitter for this place, and for *Horace's* Sense, than *Horribili* the *Dative*. For we are to suppose, that *Iccius* had gotten his *Chains* ready beforehand, as if he were cock-sure of *Victory*; and therefore he had no such *Horrible* Opinion of the *Medæ*; Hence it is much more convenient and agreeable, that the *Parthians* should *horre* or *dread* the Expedition of *Iccius*, than that that *Iccius* should *dread* the *Parthians*. See our *Author* in another place. *Carm. 1. 35.* So again, *Serm. 2. 5.* and *Epist. 2. 1.* in all which Places, the *Romans* are represented as *Dreadful* or *Horrible* to the *Parthians*.

(b) *Cum tu cœmptas undique nobiles libros Panati.*] I suppose most of the Editions write it *Nobilis*, and yet the majority of my Books, the *Queens-College*, the *Battelien*, *Magdalen-College*, *Galean*, *Morcan*, and *Peter-house* Copy cry, *Nobiles*; and there is no doubt but most of the Books which the *Interpreters* peep into, wrote it in the same manner; though those *Puppies* are pleased to take no notice of it. That very honest Fellow *Bersmannus* bears witness concerning three of his

his *Books*, that they read it *nobilis*, it is therefore a doubt as it stands at present, and as the old Books have left it, whether our Author meant *Libros nobilis*, noble Books, or *Nobilis Panati*, the noble *Panatum*. As for me, I make no scruple to tack *Nobilis* to *Panatum*, if it were for no other reason, but to take off the Double *Epithet* from lying too heavy upon *Libros* or *Books*. They who frequently tumble over the Poets, will easily comprehend this. Our Author, *Epod. 13.* calls a *Centaur*, *Noble*: And again *Epist. 1. 19.*

he mentions some *Noble Writers*.

Non ego nobilium scriptorum auditor & Ultor.

where *scriptorum* comes from *scriptor*, and not from *scriptum*. Thus says *Cicero*, *Magnus & nobilis Rhetor Isocrates*. *Isocrates* that great and Noble Rhetorician. And again, *Tres illius ætatis nobilissimi & clarissimi Philosophi*, *Three the most Noble and Famous Philosophers of that Age*. *Gellius, 7. 5.* speaks of *Noble Poets*; and *Suetonius de Illust. Grammat.* of a *noble Grammarian*.



O D E XXX. *Ad VENEREM.*

O *Venus, regina Cnidi Paphique,
 Sperne dilectam Cypron, & vocantis.
 Thure te multo Glyceræ decoram
 Transfer in adem.*

*Fervidus tecum puer, & solutis
 Gratia zonis, properentque Nymphae,
 Et parum comis sine te Juventus,
 Mercuriusque.*



ODE XXX. To VENUS.

QUEEN of Love! forsake awhile
Paphos, and the *Cyprum* Isle;
 To a brighter Shrine repair:
Glycera attends you there.

Let each *Nymph* and every *Grace*
 And young *Cupid* fill the Place,
Youth by Beauty made polite,
 With the nimble God of Wit.





ODE XXXI. *Ad APOLLINEM.*

QUID dedicatum poscit Apollinem
Vates? quid orat, de paterâ novum
Fundens liquorem? non opimas
Sardinia segetes feracis:

Non aestuosa grata Calabria
Armenta: non aurum, aut ebur Indicum:
Non rura qua Liris quietâ
Mordet aquâ taciturnus amnis.

(a) Premant Calenâ falce, quibus dedit
Fortuna vitem: (b) dives & aureis
Mercator exsiccet culullis
Vina Syrà reparata merce,

Dis charus ipsis; quippe ter & quater
Anno revisens aquor Atlanticum
Impune: (c) me pascant Oliva,
Me chicorea levesque malva.

Frui paratis & valido mihi,
Latoë, dones, (d) & (precor) integrâ
Cum mente, nec turpem senectam
Degere, nec citharâ carentem.



ODE XXXI. To APOLLO.

SON of *Jove*! To thee I pour
 My sacred Wine and solemn Vows;
 Give me not the yellow Store
 Of Corn that on *Sardinia* grows.

Nor the Wealth that *India* yields,
 Nor Herds that on *Calabria* stray,
 Or the fertile Farms and Fields,
 Where *Liris* cuts his silent way.

They, who large Possessions boast,
 May revel underneath the Vine;
 They who trade to some far Coast,
 May fill the Bowl with generous Wine.

Let the Gods the Merchant bless,
 And give him three Returns a Year:
 Herbs and Roots and Olives please
 My Taste, as well as nobler Cheer.

Give me Strength and Pow'r to use
 The Sweets of Life that glides away;
 Let me still enjoy my Muse,
 Nor ever doat whilst I decay.



(a) **P**remant Calenâ falce,
quibus dedit fortuna,
vitem.] Here I read with
the addition only of a Dash,
and not of a whole Letter,

Premant Calenam falce, qui-
bus dedit
Fortuna vitem.

By this means we sweeten
the Composition, and affix
the Epithet to the more wor-
thy Substantive of the two.
See Virgil Georg. 1, 157,
Falce premes. See our Author,
Epod. 2, Falce amputans. And
again, Carm. 1, 20.

Cacubum, & pralo domitam
Caleno

Tu bibes uvam. ———

We find, that at Epod. 2. *ro*
falce stands by it self, with-
out any Epithet attending it.
As for *pralo Caleno*, I verily
believe this Expression gave
the Librarians an opportunity
of Corrupting this Place. But
in truth, there is a great
difference between these two;
for any one sort of Vines, as
for Instance, the *Veientan*, may
easily be pruned with the *falce*
Calena, the *Calenian* Hook, be-
cause this is a Moveable that
may be had up and down at
pleasure; but no other sort of
Grape, except that which
grows at *Cales*, can so conve-
niently be squeezed *Pralo Ca-*
leno, in the *Calenian* Press;
Since this is a standing Piece
of Household Stuff, and can-

not so easily be shifted from
place to place.

(b) *Dives & aureis merca-*
tor exsiccât culullis vina Syrà
reparata merce.] The two old-
est of my Books, the *Gravian*
at first Hand, and also the
Leyden, read it thus,

———— *Dives ut aureis.*

And thus the old Scholiast
Porphyrio understood the Place,
which is the surest way to
make a pretty Sentence of
it, if we do but construe
reparata as we construe *com-*
mutata, exchanged, agreeable
to the Sense of the whole
Rabble of Interpreters. Le
others, says he, look to their
Vinyards at *Cales*, in order to
supply the Merchants with the
best Wine, for which they are to
give in Exchange rich Syrian
Wares, and then to Drink it
out of Golden Cups. This is
smart Satyr, as if he had said
that they who lived at *Cales*
were not to taste their own Wine,
but to reserve them for the Mer-
chant to Drink, who was to pur-
chase them of the Planter. But
then I question if ever any
Author said, *reparata*, repair-
ed, for empty or commutated
bought or exchanged. You may
easily interpret *vina Syrà re-*
parata merce, thus, *vina com-*
mutata sive medicata Syriacâ now
do, Wines mixed or brewed with
Syrian Ointments; for it is ve-
ry well known, that hereto-
fore the rich Luxurious Ro-
mans, such as the Merchant
here

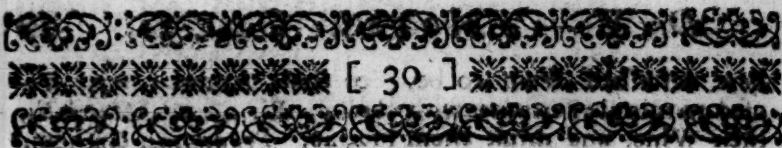
here described seem to be, used to mingle Perfumes with their Wine, and drink them together. *Nardus* or *Spike-nard*, is here called *Merx Syra*, a Syrian Merchandize, because they imported it through Syria from the Indies. See our *Horace*, *Carm.* 2, 11. where he calls it *Affyria Nardus*. See also *Tibullus*, 4. 7. The same thing is to be found both in *Greek* and *Latin* in many other Authors: Wherefore the *Vulgar* Lesson — *Dives & aureis* — pleases us best.

(c) *Me pascunt olivæ.*] *Tannaquil Faber*, a Fellow of singular Parts and Ingenuity, says thus, Here I read *Pascant*, which the following Words in *Horace* will easily make good. Nothing could be more pat than this Emendation; and thus we plainly read it in the *Royal Society* Copy, *Premant alii Calenam vitem*, Let others press the *Calenian* Grape. *Me pascam Olivæ*, Let *Olives* feed me.

See *Ovid* *Amor.* 1, 15. *Tibullus*, *El.* 1, 1. *Martialis*, 12, 48. *Prudentius*, *Cathem.* 3, 61, and many other Authors, who in these Cases often make use of the *Optative* Mood.

(d) *Et precor integrâ.*] Our Books read *at*, whence you may take the Hint from *Cruquius's* Books, the *Venetian* Edition 1478, and the old *Scholiast* *Acron*, to read *ac*: Otherwise you will have nothing to which this same & *valido mihi* may be refer'd. Furthermore, you must take care how you make a *Point* at *mente*, thus (:) For thus we contrive it, *cum mente integrâ degere senectam*, To be old, and yet hearty and sound in ones *Intellects*. See *Cicero* de *Senec.* c. 20, where he says, *We make a Good End*, when we have our *Understanding* and *Senses* in *Perfection*, and when *Nature* tears her *Work* to pieces, who first set it together.





ODE XXXII. Ad LYRAM.

(a) **P**osimus, (b) *si*quid vacui sub umbrâ.
Lusimus tecum, quod & hunc in annum
Duret & plures, age, dic Latinum,
Barbite, carmen:

Lesbia primum modulate civi;
Qui ferox bello, tamen inter arma,
Sive jactatam religaret udo
Littore navem,

Liberum & Musas, Veneremqua, & illi
Semper harentem puerum canebat;
Et Lycum, nigris oculis nigroque
Crine decorum.

O decus Phœbi, & dapibus supremi
Grata testudo Fovis, o laborum
Dulce lenimen, (c) mihi cunque salve
Rite vocanti.



ODE XXXII. To his HARP.

C Harming Shell ! If in the Shade
 You and I have ever play'd
 Songs that may outlast a Year,
 Now begin a *Roman* Air.

Thee with *Martial* Ardor fir'd
 Great *Alcans* first inspir'd :
 Thee in Camps and on the Main
 Still he taught the Vocal Strain:

Bacchus ever gay and young,
Venus and her Boy he sung;
Lyons was his chiefest Care,
 Arm'd with jetty Eyes and Hair.

Joy of *Phœbus*, lovely Lyre !
 Thee the feasting Gods admire:
 Thee I grant, thy Pow'rs controul
 All my Cares, and charm my Soul.



(a) *Poscimur siquid vacui.*] Our Books read *Poscimur*, thus the *Leyden*, *Peter-house*, the *Gravian* at first Hand, and the *Royal Society* Copy. In the *Gravian* Copy *s* is put above *r*, both by the same Hand, and in the same sort of Ink. And thus the old *Scholias*ts and the *Venetian* Edition 1478 read it, *Poscimur*. A Fellow of most elegant Parts, one *Broukhusius* upon *Propertius* 4, 1. gives Countenance to this *Lectio*n. There is no manner of doubt, but *Poscimur*, that is, *poscimur carmina*, Verses are demanded of us, is very good Latin. For this see *Ovid Fast.* 4, 721. *Idem. Met.* 5, 333. *Met.* 4, 274. *Met.* 2, 144. *Silius Ital.* 1. 2. *Propertius*, 4, 1, with *Nick Heinsius*'s Emendations, where *Poscimur* is made use of in Expressions of the same Nature. I, for my part, though I have no Ill-will to *poscimur*, do, notwithstanding this, make no Scruple to whip in *poscimur*, which has by far the majority of Voices among the *Parchments*.

Poscimur (siquid vacui, &c.)

I demand, I desire of thee, O my Harp! if ever yet I deserved any favour at thy Hands, that thou wouldst now sing a Latin Song, which may outlive this Year, and many more besides. Observe the Order in which the Sense lies, and which all the *Interpreters* have over-look'd, *Sing*, says he,

a Song which may last a great while. *Vid. Carm.* 3, 11. You may easily gather from the Word *s*, that *Poscimur* is the best Reading, for this is commonly used in *Obtestations*. See *Virgil, Aene.* 4, 317. *Æn.* 6, 529. *Suetonius* in *Tib. c.* 21. *Horace Carm. Sæc. It.* *Carm.* 3, 13. *Serm.* 2, 6. And that which confirms *Poscimur*, is because *Horace* here speaks to his Harp, as *Martial* speaks to his *Iambicks*. *Epig.* 1, 96, And *Pindar* to his Muse. *Nem.* 3.

(b) *Siquid vacui sub umbra.*] Almost all the Books say *umbra*, and so we find it at this very Day in *Diomedes*, p. 521, and in *Servius* upon *Virgil, Ecl.* 1. I have nothing to say against this *Lectio*n. See our Author, *Epis.* 2, 2. *Tibullus*, 3, 15. *Statius Silv.* 5, 3. *Martial.* 9, 84. *Juvenal.* *Sat.* 7, 7. Where the Shade is represented as a very commodious Place for the Poets to sing in. But since the *Gallean* Copy, which is of good Credit, and which has been our only Guide in restoring and mending several faulty places in *Horace*, at least six or seven in number, with great Glory and Renown: Since I say this Copy presents us with a different *Lectio*n, which is this,

Poscimur siquid vacui sub antro,

I receive this with Joy into both my Arms, as being the true Genuine undoubted Hand-Writing of *Horace*. For it is more

more easie to suppose, that those Blundering Rogues the Librarians should change the Figurative and Poetical Word, in Greek *πρωτικωτρεπα*, into the Literal, than on the contrary to change the Literal into the Figurative and Poetical. See our Author Carm. 2, 1. And again Car. 3, 25. Carm. 3, 4, where he speaks to the Muses. Propertius 3, 1. Virgil Geor. 4, 567, concerning Orpheus. Martial. 12. 11. Statius Silv. 1, 2. Id. Silv. 4, 5, Writing to Septimius Severus the Poet, where you may observe, that Barbiton and Antrum, the Harp and the Cave, go together, as in this very place. Id. 5, 3. Auctor Cope, where Piping is used, as here Playing on the Harp. Juvenal 7, 59. Rutilius in Itin. 267. Claud in Præf. 3 Cons. Honor. Id. Nupt. Honor. 236. Id. præ. Rap. Prose. Avienus in

Arat. de Lyrâ. Sidenius. Car. 23, 18. In all these Authors a Cave is a proper Place to play upon the Harp in.

(c) *Mihi cumque salve rite vocanti.*] I know what the Interpreters say of *cumque*, as it stands here naked and exposed; and I commend their diligence. I can bring no Precedent to justify this from all the spacious Fields of the Latin Tongue. The Grammarians say, not a Word to the Place. 'Twas therefore high time for me to attempt an Emendation; which I did thus——*Cuique salve Rite vocanti.* That is, *You are welcome to me, or any other Poet who duly invokes you.* Let the ingenious Reader judge of this. It is a Conjecture of mine, which I freely communicate, but will not stand to.





ODE XXXIII. *Ad ALBIUM TIBULLUM.*

A LBI, ne doleas plus nimio, memor
Immitis Glycera: neu miserabiles
Decantes elegos, cur tibi junior
Lasâ pranteat fide.

Insignem tenui fronte Lycorida
Cyri torret amor, Cyrus in Asperam
Declinat Pholoen: sed prius Appulis
Fungentur caprea lupis,

Quam turpi Pholoe peccet adultero.
Sic visum Veneri: cui placet impares
Formas atque animos sub iuga ahenæ
Sævo mittere cum joco.

Ipsam me melior cum peteret Venus,
Gratâ detinuit compede (a) Myrtale,
Libertina, fretis acrior Adria
Curvantis Calabros sinûs.





ODE XXXIII. To ALBIUS TIBULLUS.

BE not griev'd, my Friend! to find
A Woman Faithless and Unkind;
Nor in soft Elegy complain,
Because a Rival gives you Pain.

Fair *Lycoris* deats, you see,
On *Cyrus*, He on *Pholoe*:
But Wolves and Kids shall sooner join,
Than such a Rake That Beauty win.

Fair and Ugly, False and True,
All to great *Venus* Yoke must bow:
Such Pleasure in our Pains she takes,
And laughs to see what Sport she makes.

I my self, tho' once belov'd,
Forsook a First-rate Nymph, and rov'd
To give a Fickle Jilt the Chace,
Unconstant as the Winds and Seas.



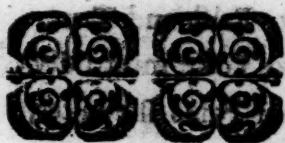
(a) *Myr-*

(a) **M**yrtae *Libertina.*] Some Books write *Mirtale*, others *Mirtala*, the *Lescherian* Edition 1498. says, *Myrtile*. But the old Copies say very right, *Myrtale*. See *Martial* 5. 4.

Fatere multo Myrtale solet vino.

Libertina is also Right; for this proper Name is often to be met with in old In-
scriptions: See *Gruter*, 99. 5. DOMITIA.L.L.MYRTALE.
581. 6. FLAVIA MYR-

TALE. 740. 10. SATIAE MYRTALES. 711. 6. VALERIA MYRTALE. 983. 7. VERATIA. C. L. MOETALE (it should be *Myrtale*) 749. 4. FEMINIA MYPTAAH. 882. 8. NV-MUSCULIAE MYRTALES. 1046. 2. DORYPHORUS ET MYRTALE PARENTES. *Reines.* 14. 75. GEL-LIAE MYRTALES. 12. 60. MYRTALE SABINAE ET POMPONIAE FESTE UKORIBUS. *Mar. Felsin.* p. 447. MARCIA MYRTALE.



The End of the Sixth Part.

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